

be stopped. We do not know that the assembly was actually assembled and demanded that the speaker be thought "prudent," lest—another Sabbath might happen. On the Sabbath, he was to speak at Salem street, and elsewhere. If he, or any other preacher, may be stopped, he may do or say on the next Sabbath, or on any other Sabbath, perfect foreknowledge of all things may be predicted.

We do not say these things for the
easting blame on any individual, or
or denomination of men, Catholic or
Orthodox or heretical. We do not look
the members of any sect are universal
or universally free from guilt. We
attention to the state of society, and
these facts, and to the degree of the
we enjoy in such a state of society,
it is from the violent and lawless
some persons, constituting a source
ger, or from the cowardly fears of
ignoring danger, never exists, and
that certain subjects are under an
certain persons are kept from
violence. And this not only hap
continues, but has been the case

continues to happen. The *action* is the currency, and is fast getting itself established as a permanent rule of action, that the speech must be abridged, just as much fear of mobs may indicate. Only let us on in their present course a while longer, this censorship of the tongue will be not only completely established, so that any man, who have wit enough to get a notion of a mob, can at any time prevent a public expression of any opinion which he, like, or silence any antagonist of his. Men are afraid, or prevent the discussion of topics, on which they do not wish to have the people know the truth. A little farther on, Beecher must not preach in favor of the Society, for fear of a Catholic mob; the Fenwick must not celebrate mass, for fear of a Protestant mob; and Dr. Chandler

Dr. Edwards must not deliver a lecture of mere **perance**, for fear of a run-selling or **mob**. True, all these subjects are **ed yet**. We have not yet been drawn into the very centre of the whirlpool and engulfed in its vortex; but the events of the last few weeks past show that we are in its neighbourhood, and are suffering ourselves to be swept into it. We are in the **current**, with accelerating velocity, towards the point where destruction is complete.

are many subjects on which we may speak every day; but the liberty of speaking on one subject another is challenged and surrendered.

man can tell what he shall be permitted to do of tomorrow. And this is not the period of this week, or this month, or this year, growing upon the country, and has been going for years.

We say, therefore, it is time for the people of this country to consider whether they will defend their liberty; and at what expense of time for them to ask themselves now whether they will defend it at the risk. It is time for them to consider, whether, if they hold their liberty of speech entire and unimpaired, cost what it may; or whether they will hold it with such limitations as to be a mob, or the supposed will of an angry mob, may impose upon it. It is time for them to consider whether they will boldly

their right, even if there is danger, and those in power responsible for their safety, whether they will surrender their rights and fear. We would have men do nothing but consider this subject well, make their minds deliberately, and act, as they shall be to wise.

P. S. See account of mobs in Philadelphia.

MORAL REFORM.

It is then well understood that the "Beneficent Society" of Lighthouse Guards have not for a long time concerned in the movements of Mr. McDowell, but have claimed to be a moral reform.

eminent support for their object, was distinct from his. This Society have done had their friends, and Mr. M'Dowall last in the 3d Presbytery. Now I wish to see of the editor of the Recorder, of the clerk of the Presbytery, or of any one who knows the fact whether there was a *full meeting* of the Presbytery when this matter was considered; and, if not, among the members who were absent from the city, there was a large proportion of

whether they were "called upon" early the providence of God," to take up the sword at that time.—*Lowell Observer*.

We were present at, we think, four sessions of Presbytery on this subject; after which the case was deferred for about two weeks, at Mr. Dowall's request. We saw no evidence of

such division of the Presbytery into parties, the Observer alludes to; nor did we hear intimation that Mr. McDowall was likely to suffer by the absence of any of the members. We saw no indications that any member felt otherwise than kindly towards him, or wished to

The last number of McDowall's journal is principally occupied with what is called a "B-

ical answer" to the question, "Shall letters be concealed, or exposed?" We said, "who read it,—or rather, who look at it, first of all?—and then, who will read it,—what will be said of it?" Kuecland had published it in his *Lancet* last week. We refer them, also to our remarks last week. And we invite attention to the following extract from an official document of a society, which probably has more experience to do more good, and is doing good faster, than any other society for similar objects on the continent.

prevalence of the vice which it is the duty of the establishment to suppress. The prevalence of the vice cannot be precisely ascertained or estimated; but there is abundant evidence that it has been, in some instances, highly important; and there is good reason to hope that some measures which have been recently adopted will render it still more effectual in the future.

This part of the subject has for some time occupied the anxious attention of the Directors. It is involved in many difficulties. From the very nature of the vice, it is, of course, in itself, not to be discussed, and especially in its details, without great danger of communicating information to the public which would be prejudicial to the movement and pollution as well as information to the public mind. The Directors had evidence that

1

ual sermons which
ed for the institution
th every possible reg
cy, were in some m
urposes the very r
ey were designed.
ave consequently be
ral years past the
it expedient, even t
ort, believing that m
ld be likely to result

By other means, however, they beget and perpetuate violence to the use of force.

The mere fact that a considerable number of persons are around a person who possesses a degree of influence is sufficient to enable them to do what they will, in regard to it, with respect to the formation of a new place throughout New England. These societies, they maintain and to communicate shall have an important part in the future of morals. In doing this, they are to obtain from every man a right to vitiate the public mind, and to feel themselves free to do so, and if need be a fear which may come to the mind of the people, to their capable of being restrained upon licentiousness.

March 20, 1834.

remarks are from "Incontinent Female's Refutation," printed, we presume, by the members.

consideration more. Why is it so pernicious? Why is it so much hung round with the name of the vices that are? The reason he assigned, we thought, was against making the same in conversation?

say no more. We let him say whether purity of speech was a deficiency and "fastidiousness" names driven from

HON. JAMES G. BIERNE
published a letter, resigning
President of the Kentuck
and, assigning his reasons
in the society. The letters
columns of the Liberator, for
whole, an excellent letter
passages are worthy of at
stating the objections
to Colonization, I wish it
ly at the outset, that
at degree, impute to the
by whom it was origin
majority of those by wh
rished, any unworthy
zeal. * * *

do I intend to be unde-
jection to the purpose
ization Society, as ex-
), to promote a plan
(ment) the free people
country, in Africa, or
Congress may deem most
ations be limited to the
light wish, on the part
olor, or any other class
remove to Africa, with the
a colony for the prosecu-
merce, or for any lawful
e could exist, so far as I
ground of opposition,
migration, that is now in
my fellow citizens to
of Mexico. . . .
it is very confidently

[illegible]

The letter contains some few minor points, on which to remark at present. To impair the soundness of his theory that Colonization, never

LETTER FROM GERMAN appeared in some of the newspapers have been written from a man professing to describe the theological character of the regret to see such a letter cause the whole account to be a scarecrow dressed up, *secondly*, because it came from the gentleman to whom without a breach of confidence. The view

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Bridgewater, has accepted
of Biblical Literature in the
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will appear in this journal
by the following gentlemen:
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New York, Thomas G
This is well printed, &
exceedingly cheap. It co
Martyn,—which is a very
The Analogy of Religio
the constitution and co

A vertical, high-contrast black and white photograph. The image shows a close-up of a textured surface, possibly a wall or a piece of fabric. On the left side, there is a dark, irregular shape that appears to be a shadow or a hole. The rest of the image is filled with a grainy, textured pattern of light and dark areas. The overall effect is abstract and dramatic.

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[illegible]

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[illegible]

with a house over it—a good shop to be
fished, suitable for a mechanic. Said farm

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